
THE
L I F E
O F
F A I T H.

By SAMUEL WARD
Preacher of Ipswich.

*The third Edition, corrected and
amended.*

L O N D O N

Printed by Augustine Mathewes, for John
Marriot and John Grismand, and are to
be sold at their Shops in Saint Dun-
ston's Church-yard, and in Pauls
Alley at the Signe of the
Gunc. 1622.

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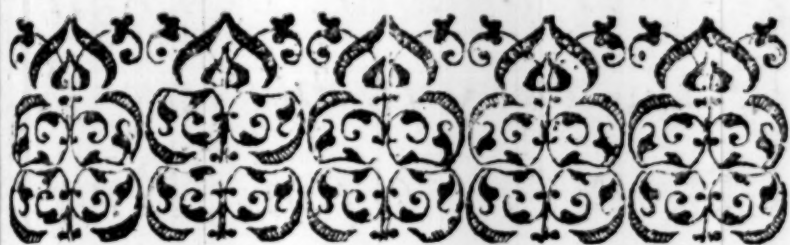
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TO THE HO-
NOR AND VSE OF
THE RIGHT HONO-
RABLE THOMAS EARLE
of *Suffolke*, Lord of *Walden*, Knight
of the *Honourable Order of the*
Garter, one of his Maiestis
most Honorable Priuy
Counsell.



His Manual,
I first conse-
crate to your
Honor. The
greatest greatnesse hath no
A 2 grea-

THE EPISTLE.

greater honour belonging
to it, then to bee an A-
brech, to Persons, Books,
and causes of this nature.
Such Cedars haue their
spreadth and talenesse to
shelter such Fowles of the
Heauen vnder their sha-
dow : And Faith is
content in this valley of
vnbeliefe to receiue de-
fence and countenance:
where it rather giueth
both. As Christ in that
olde Allegorie of Christ
sto-

Melancth.
in Rhetori-
cis.

DEDICATORIE.

stopher seems to be supported by him, whom in truth he supporteth. And verily such bookes as haue life in them giue a longer life to their Patrons, then the stateliest Buildings and largest Moniments.

Principally I Dedicate and Devote it to your use; Charitie beganne at home. I first meditated, collected, and scribled them for mine owne bene-

A 4. fit

THE EPISTLE.

fit, carried them about me
with Antoninus his title
τοῦ ἐπιστάτου, Notes for my
selfe. That which with
all my might in seeking
I have sought to attaine,
is the truth and effect of
that which many things
promise, but Faith is on-
ly able to performe. Ful-
nesse of ioy and constan-
cie of content in the mid-
dest of the Chaunges,
wane, ecclipses, and full
of all externall things,
and

DEDICATORIE.

and that one day as well as another throughout the course of a mans life, in that latitude and extent whereof this life is capable. To cry out, I haue found it, I haue found it, might saour of vanitie, and arrogancy : Altogether to deny it, were an injury to the truth of Gods Spirit, Word, and Grace. Such as haue found out Sayling by the Compasse, the Art of Printing, or
should

THE EPISTLE

Should one man discover a speedier passage to the Indies, or meet with a speciall Cordiall in Physicke, or any lesse profitable secret, should he not iustly be censured as envious & in- iurious to let such an one die with himselfe. What a sacriledge were it then to engrosse such a true Eli- Xar of Spirituall life, as vpon some prooffe, I am sure these prescripts con- taine. The substance there fore

DEDICATORIE.

fore of them, I imparted
first to my Flocke in Ser-
mons. Nextly, conside-
ring how much I stood ob-
liged to your Lordshippe,
and what speciall vse you
might haue of them, I tran-
slated and copied them
out in the forme wherein
now I humbly commmend,
and earnestly recommend
them to your serious per-
usall and thorow triall. If
vpon both, good shall bee
thought the better, the
more

THE EPISTLE

more communicated, others shall accompt themselves beholding to your Honor, as the principall occasion of publication. More I would say, but I feare to spoyle the elegancy of Augustine his Preface to Romanian, by Enlishing of it: Wherein is the summe of what I would say. Whither referring your Lordship, I rest, and continue as euer I haue done, since my reference,
with-

Lib. r. contra Academics.

DEDICATORIE.

without intermission, publicly and privately to pray to the Lord of Lords that you may finde all fauour in the eyes of God and man, and that all true happinesse may be multiplied vpon you, and yours in this life, and a better.

Your Lordships

in the Lord

SAMVEL WARD.

1877-1878

Jan 1st to Jan 31st
Feb 1st to Feb 28th
Mar 1st to Mar 31st
Apr 1st to Apr 30th
May 1st to May 31st
Jun 1st to Jun 30th
Jul 1st to Jul 31st
Aug 1st to Aug 31st
Sep 1st to Sep 30th
Oct 1st to Oct 31st
Nov 1st to Nov 30th
Dec 1st to Dec 31st

Yours truly,
J. W. H. A. S.

1877-1878



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The Contents.

The use of Faith to a growne Christian.

An Objection answered, and passage made to the life of Sanctification.

How Faith Sanctifies and Mortifies.

How Faith Vivifies.

How Faith upholds life in Affliction.

An Epistle to the Reader pressing the use of Faith.



THE LIFE OF FAITH.

CHAP. I.

The Iust shall live by his Faith.



THE basest life excels the best meere being, as much, as *Adam* the redde lumpe of earthe whereof hee was made. The living Dog, the dead
 B Lyon.

Lyon. Betweene life and life what a breadth of difference is there? from the Mushrome to the Angels how many kindes of life? Yea, in one and the same kind how many degrees? The bondslaue hath a life as well as the King, the sicke man as the whole, but such, as in comparison may rather bee termed a death. One best there is in euery kind as it approcheth nearest to that Fountaine of Life and Being, with whom to be, and to be most happy is all one. Poore Man hath, or rather had a certaine pitch and period of happy life, consisting in the Image and fauour of his Creator, from which hauing once fallen, it would pittie one to see how lamely and blindly he reaspires thereunto. The most part groaping as the *Sodomites* after *Lots* dore, the blinde misguiding the blind in the common Labyrinth

The life of Faith.

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rinth of error, each one imagining he hath found the way, and so tels his dreame to his neighbour for a truth. The Couetous when he hath gotten goods, as if hee had gotten the true Good, applaudes his soule, as if it were the soule of some Swine, *Soule thou hast many goods, now, &c.* The Voluptuous when he hath satiate himselfe with the husk of pleasure, cries out hee hath liued the onely royall and Iouiall life. The Ambitious when hee hath clymed the pitch and slipperie hill of Honour, builds his nest in the starres, thinkes himselfe in skie and highest sphere of happinesse. Alas, alas, Doe not all these know they are in the Chambers of Death? Dead whilest they are aliue, no better then walking ghosts in the shapes of liuing men: seeking and placing a spirituall and heauenly Iewell, in earthly pelfe,

B 2

in

in watery Pleasures, in ayerie Honours, which being all dead, cannot afford that life which they haue not themselves. Verily, if one liue an hundred yeares, beget children, plant and build, and see no other good but such as these, the vntimely birth is better then hee. What then? Is this tree of life not to be recouered, no where to be found againe, yes doubtlesse, though there be many by-pathes, there is a way; though many errors, there is a truth; though many deathes, there is a life. And behold, oh man that standest vpon the wayes, inquiring after life. He that is the *Way, Truth, and Life* that came from Heauen to vanquish death, and by his death hath brought thee to life againe, who onely hath the words of life, He hath shewed thee the true way to life. Hath hee not twice or thrice shewed

The Life of Faith.

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shewed thee in this liuely Oracle
of his, *The Iust shall liue by Faith.*
Yea, but if a man like to our selues
might come from the dead that
hath made prooffe of this way and
life, and would speake of his owne
experience: would you heare? Be-
hold *Paul*, slaine by the Law, reui-
ued by the Gospel, what doe wee
thinke of him? Did hee not from
the time of his conuersion to the
time of his dissolution, inioy a con-
stant tenour of ioy; liue, if euer any,
comfortably, happily: And doth
not hee tell vs, euen while he liued
in the flesh, that hee liued by the
Faith of our Lord Iesus Christ.
Surely hee must needs be blessed
that liueth by the same faith with
blessed *Paul*. Come therefore, you
which desire to see good daies, and
lay hold on the wayes of life. *Be-
leeue and liue.*

Hab. 2. 4.

Rom. 1. 17.

Gal. 3. 11.

Heb. 10. 38.

Gal. 2. 20.

B 3

CHAP.

CHAP. II.

*Christ the Fountaine, and Faith
the meane of Life.*



Hat then? Commit
we sacriledge against
Christ in deifying of
Faith? Rob we the
Lord to adorne the
feruant with his diuine honours?
God forbid. Let that be giuen to
Christ which is Christs, and that
to Faith which is Faiths. Let the
power of life and death be intirely
referred, euer ascribed to the Lord
of life, the wel of life, the light and
life of the World, the breath of
our nostrils, the life of our liues.
Thy body, oh man! hath it's soule
which enliues it, and so hath thy
soule its soule whereby it liues, and
that

The life of Faith.

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that is Christ the quickening spirit. Take away the soule from the body, and earth becomes earth; sever Christ and the soule, what is it but a dead carrion? Elementary Bodies lighten and darken, coole and warme, die and reuiue as the Sunne presents or absents it selfe from them. Christ is to our soules the Sunne of Righteousnesse: Sin parts vs; Faith reunites vs: and so we liue primarily and properly by Christ as by the soule: by Faith, secondarily, as by the spirits, the bond of soule and body: by a personall and speciall faith appropriating Christ to the belecuer, as the leg or arme liues by proper sinews, arteries and nerues, vniting it to the liuer, heart, and head, such an one as *Paul* had in Christ that dyed for him, whereby he ingrosseth the common God to himselfe, as if his and no bodies else.

B 4

Thus

Chrysost. in

1. Cor. I. 10.

*ἐν ἁγίοῳ πνεύματι καὶ
ἀγαπῇ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ τοῦ καίρου δι᾽ ἡμῶν.*

*Iohn 11.25.**1. Iohn 5.*

Thus sayth hee himselfe that is the Truth and the Life, *I am the Life and Resurrection of the World,* hee that beleeueth in mee, though he bee dead, yet shall he liue and not die. And this is the testimony of those three heauenly and earthly Witnesses. God gaue life to the Sonne; And hee that hath the Sonne hath Life. And he that hath Faith, hath the Son. So that what euer we lend to Faith, it redounds to the honour of Christ, neither haue we any sinister intent to praise the wombe or the pappes of Faith, but to cast all vpon Christ, who giues and works this Faith in vs, viuiifies and nourishes it, yea iustifies the imperfection therof by the perfection of his merit. Nay, let Faith know that if shee should waxe arrogant towards her Lord, or insolent ouer her fellow seruants, she should Lucifer-like fall from her dignitie, and

The life of Faith.

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and in so doing, of the best of graces, become the worst of vices. Verily, what hath the habite of Faith in it selfe considered better or equall with loue? Is it not a poorer and meaner Act to beeleeue then to loue? more like a beggarly receiuing, then a working and deseruing hand? Haile then, oh Faith freely graced, graciously exalted aboue all Christs Handmaids. Thy Lord hath looked vpon thy meane estate, because that hauing nothing of thine owne, as other Vertues haue, whence thou mightest take occasion to reioyce, thou mightest the better exclude that hatefull Law of boasting, the more humbly and frankely reflect all vpon thy Lord: who willingly emptied himselfe that he might fill thee with honour, whiles he sayes to the cured of the Palsey, *Goe thy way*

Actes 13.9
1. Iohn 5.4.
1. Pet. 1.9.

may thy faith hath saued thee. Hence forth calles he thee no more seru-
 uant or friend, but stiles thee as
Adam his Spouse, *Chauah*, the
 Mother of all Liuing: Countes
 it no iniury to diuide his prayfes
 with thee, likes it well that thou
 which doest nothing but by him,
 shouldest be said to doe all things
 which he doth: *To purifie the heart,*
to ouercome the world, to saue men,
&c. And *è contra*, hee to doe
 nothing without thee, which yet
 does all of himselfe. Hee could
 worke no Miracles in Capernaum
 because they had no Faith. So glo-
 rious and wonderfull things are
 spoken of thee: (I had almost
 said) so omnipotent is thy strength
 which hast sayd to the *Sunne and*
Moone, Stand yee still: yea, if but
 as big as the least graine, canst say
 to the greatest Mountaines, *Re-*
mooue. What can God doe which
 Faith

The life of Faith.

II

Faith cannot doe if requisite to be done: Questionlesse, Iustifying Faith is not beneath miraculous in the sphere of it owne actiuitie, and where it hath the warrant of Gods Word. It's not a lesser power then these, to say, *Thy sinnes are forgiven thee; thy person is accepted of God, what euer thou askest thou shalt haue, &c.* Wherefore we need not doubt vnder Christ, without feare of *Praemunire*, or offence to his Crowne and dignity, to affirme of Faith, That it's Gods arme and power to the enliuing and sauing of euery beleeuer, as it is written, *The iust shall liue by faith.*

CHAP.

CHAP. III.

*The third kind of the Life
of Faith.*

Vt least wee seeme
to speake swelling
things, whiles wee
soare in the Cloud
of generalities, let
vs descend to some solide parti-
culars. Three things there are
whence commeth Death to the
Soule of Man. Sinne with the
guilt thereof giues the first deadly
blow, exposing it to the wrath of
God who is a Consuming fire,
whose anger is the messenger of
Death, whence came the first
Thunderbolt striking thorough
the Soule, that sentence of God
to

to *Adam*, *Thou shalt dye*; And such as *Nathans* to *David*, *Thou hast sinned, and art the child of death.*

The second is the spot and corruption of sinne depraving, yea deadning all the faculties of man to spirituall actions, which made *Paul* crie out, *That which I would doe, I doe not, and wretched man that I am, who shall deliuer me from this body of Death?*

Thirdly, that swarme of plagues and army of punishments, in the rereward whereof comes first a second death. All which made *Iob* cry out, *Why is light giuen to him that is in misery, which long for death more then for treasures, and ioy when they can find the graue.*

Iob 3. 20.

Were it not for these three, man might liue, fare and doe well; but sinne hauing entered into the world, brought in death with it, which reigneth and triumpheth ouer

ouer the sonnes of *Adam* with this three-forked Scepter, of Guilt, of Corruption, of Punishment.

Here comes in Faith with a three fold Antidot, brings vs to the Tree of Life, whose fruite and whose leauces heale vs of the sting and deadly poyson of Sinne: working in vs a three-fold life opposit to the forenamed deathes.

The first is the life of righteousness, discharging vs from the sentence of death, restoring the light of Gods countenance appeased in Christ our surety: which made *David* cry out, *Blessed is the man whose sinne is couered.*

Psal. 32.

The second is the life of the Spirit, or new life, regenerating and reuiuing euery faculty, & quickning vs to euery good worke; which makes *Paul* glory, that he is able to do all things through Christ enabling him.

Phil. 3.

The

The third is the life of ioy and comfort, cheering the soule in the middest of all trialls and tribulations ; which made *Iob* in the valley of Death exult and trust in his liuing Redeemer, and *Paul* insult ouer all kinde of Calamities as more then Conqueror, *Romans* 8.

In these three, being contained what-euer accomplisheth the life of the soule : may not Faith well be said to supply abundantly all things pertaining to life and godlynesse ? But what doe I treating of the kindes of life ? What should I blot paper and tyre my Reader in writing of the kinds of Faith, the degrees of Faith or any other notions of Faith : things so well known of those that know any thing of Christ ? That nothing so much vexeth me to see so much spoken and written of Faith, so

so little done by it, the Theory of it so thoroughly canuased and cleared in Controuersies and Sermons, and the practise of it so obscured and disgraced in the liues of Christians.

CHAP. IIII.

The vse of Faith.



H Faith when I read of thee, when I meditate of thee, when I feele any part of thy vertue, I finde thee to bee a wonder-worker, I conceiue nothing but high and stately things of thee. When I looke into the World and vpon the liues euen of such as call themselves beleeuers, especially of the common

common sort, I begin to question my thoughts for dreames, and to say; Faith, thou art but a name, a sound, a meere word, no powerful thing. Why are many of thy followers so dead, so mopish, so melancholly? why are worldly men as merry, as iocond as they? Yea, why are many ciuill men as righteous as they? whence should this wrong & disparagement proceed? Is thy vertue exhaust, thy strength decayed in this olde age of the world? or is it because men know thee not? verily neither of these. No drug, no herbe so commonly extolled, so famously knowne.

Paul of old, *Luther* of late, with infinite moe, euey Catechisme haue blazoned the name, described the nature, set out the properties and effects to the full. Only the misery is, the world either knowes not the vse, or forgets the practise

C

of

of it. There wants a pract. call *Letter* which should deale by Faith as *Socrates* by Phylosophy, who brought it out of the Skies and Bookes into Cities and Houses, taught and vrged the familiar and quotidian vse of it.

Doth not all the praise, beauty and lustre of Faith, as well, or more then of other vertues consist in action and not in notion? Is not the gaine and benefit of it in sense and feeling, not in knowledge or discourse? Is not the throne and seate of it rather in the heart then in the head? Who knowes not there is a Doctrinall speculation and discourse of Faith easily by reading and hearing attained, such an one as Schollers, that neuer went out of their Studies and Schooles, haue of remote Countries, of their commodious situation, pleasant Riuer, high moun-

mountaines, costly buildings, rich mines, iewels, and other commodities : with what a frigid and ieiune contemplation is it, in comparison of that delight and benefit which the Merchant and Trauailer enioyeth by a reall sight and fruition of them ? What is the notionall sweetnesse of Honey or Sugar to the experimentall taste of them ? And yet this Aery windy stuffe is all the World at this day cares for and hunts after. The Schoole-men and Casuists, what doe they but languish into vselesse, needlesse, and endlesse questions, spending their thoughts about this magnificent vertue in cold and bloudlesse subtleties of the subiect, obiect, kindes, &c.

Preachers for the most part inuring themselues to declaime in praise of some morall vertue, and to inueigh against some vice

of the times, happily sometimes find leisure to weave a curious spiders webbe in commendation of Faith, rarely shewing or pressing the life and vse of it.

In a word, will you see the fashion of the world? The Schooles dispute of it, the Pulpit preacheth of it, Profession talkes of it, prophane men sweare by it, two or three, few or none live by it. I met with a story of an ancient Hebrew, a reuerend Rabby, who that hee might the more liuely conuince the people in his times of their neglect of practise of this excellent Grace, put himselfe into the habite of a Mountebanke, or traueilling Aquavitæ-man, and made Proclamation of a foueraigne cordiall water of life he had to sell: being called in and demaunded the shew of it, turned them to the Bible, the Fountaine of Life, and to seuerall
places

places of it, as the 34. Psalme, &c. intimating, that if they would make vse, and daily drinke of the water they had, they might (as it should seeme he did) liue far better, and more comfortably then vsually they did.

And indeed, why is there such a price put into the hands of fooles, that know not the worth and improouement of it? As secrets and mysteries in good Artisans, that haue sometimes a faculty wherby they can earne ten or twenty shillings the day, and might liue as well as landed men; but then they haue another boone withall, they loue idlenesse, pastime and good fellowship, and so liue like beggars: or as land and money in the hands of those (whom wee therefore aptly call misers) *To Haue and to Hold*, but neuer make good vse of it: who may well bee said to vse the

C 3 world

world as if they vsed it not, for they put it forth to vse, or locke it from themselves and others; goe basely, fare hardly, liue in debt to back and belly, as if they knew not it would buy them good meat and good clothes, and other necessaries and conueniences for their liues. It is possible a man may haue a tooke, a medicine, or an engine, and not haue the skill or strength to vse it. It is possible a man may haue a gift of God, and not the gift to vse it throughly, else needed not *Paul* call on *Timothy* to stirre vp the gift that was in him. Among all the gifts of God there is none more vsfull then Faith: others are profitable for some few things, this is for this life and the life to come, for all parts and purposes of our liues, in the vse of it manifold and rich euery maner of way.

CHAP.

CHAP. V.

*The first use of Faith, to new-
borne Babes.*



AND first, let me be-
gin with thee that
art beginning to liue
this life, thou Em-
bryo that art in hat-
ching, that hast so much life, as to
know thy selfe dead in sin, & to de-
sire to liue with Christ, (for what
should I cast away speech vpon sce-
lets and skuls, carnall men I meane,
meere strangers to this life of faith;
I expect not reading should put life
and spirit into them, only I pray for
such that they may heare Gods
voice in the Ministry and liue:)
but as for thee whom the law hath
wounded, and the Gospell is hea-
ling

ling, who art euen at the birth, and stickest betweene the knees, onely wantest power to come into the light; who liuest but feelest not thy life, holdest Christ but with benumbed hands; beleeuest, but canst not yet beleeue thou hast Faith: What is the matter thou art stil ensnarled in the cords of death? Why loofest thou not thy hankerchiefes and comcest out of thy Graue, and walkest chearefully in the Land of the living? Suffer Faith to doe her perfect worke in thee, to forme Christ in thee, suffer not thy selfe alwaies to bee detained in the throwes and throbs of feare and doubt.

The common causes of this slownesse of beliefe and snares of Death, I obserue in most to bee one of these three.

First, Immoderate aggrauation of sinne.

Secondly,

Secondly, Foolish and proud humilitie.

Thirdly, Preposterous desire of Sanctification before Iustification.

First, Thou wouldest believe, but thou hast beene a sinner. Whom came Christ to saue but sinners? And whom doth he iustifie but the vngodly? Oh! but thy finnes are Scarlet, crying, scandalous finnes. Said I not, all things are possible to Faith, onely if thou canst believe. Are not all faults easily pardonable to an infinite mercy, which exceeds Mans, as heauen doth earth, which can rediler forgiue seuentie, then Man seuen offences. Well did *Martinus* answer the Diuell, himselfe objecting his former life to him, that euen his might be pardoned, if hee could believe. Did not Christ take the flesh of *Rahab* and *Bathsheba*, and did he refuse to take their finnes

sinnes vpon him? Did not his blood wash *Dauids* bloody sinne as white as snowe? Doth not hee delight to forgiue much, that he may binde to loue much? Shall not his fauour abound to the sense of thy Faith, where sinne hath abounded to the wounding of thy heart? But thou art an olde habituate sinner. As if Christ came from Heauen to cure only small scarres, greene cuts, and not deepe inueterate woundes, diseases of eight, of twelue, of eight and thirty yeares old: to cast out single Diuels, and not Legions also? Oh then take heed thou add not to thy great and many sinnes, a greater then all: *Cains* sinne, which was greater in infidelity then in fratricide. All thy helpe is to looke on thy selfe an obiect of confusion, and to looke vpon Christ an obiect of consolation: and then how fiery and deadly soeuer thy sting be,

by

by meere looking (a strange cure I confesse, yet most approoued) that is, by sole beleeuing thou shalt be cured and liue.

Secondly, But forsooth thou wilt bee more mannerly then so: with *Peter* thou wilt not suffer Christes precious handes to wash thy foule feet. Take heed thy modesty turne not into pertinacy, lest hee sweare in his anger thou shalt haue no part in him; if thou stubbornely refuse his gracious offer: hee liked well the humility of that Canaanitish that bore the terme of dogge, but better her confidence, that would not bee said nay of the crums of his table. And shalt thou not tenne times more honour him and please him, in trusting his mercy, and sealing to his truth, then in fearing his Iustice; and dreading his Power: Take heed of pride in the clothes of Humilitie. Bee not

not deceiued; It is pride, and high pride, not to come when thou art called. Faith is obedience, and obedience is more acceptable then curtesie and complement. The sooner thou comest, the better welcome. It is rudenesse and not good maners not doe as thou art bidden to doe, yea, so often and earnestly charged to doe. To doe the worke of God is to believe in him whom hee hath sealed, and sent to be thy Sauour.

Thirdly, Oh! but thou wouldest faine first repent, amend, and doe some good workes, and then thou wouldest be bold to come. That is, thou thinkest thou shalt not be welcome, vnlesse thou come with thy cost. Thou wouldest accept of a pardon, if thou mightest pay for it: but his are free, and he bids thee come, and buy without siluer, or els he sayes, thou and thy money perish. Thou wouldest goe the old
and

and naturall way to worke. What shall I do to inherit euerlasting life, but that is now farre done, and impassable through our infirmity: Besides, before thou canst walke or worke, thou must bee aliue. Did Christ indent with *Zacheus* for restitution and almes? or *Paul* bid the laylour first repent, become a new man, and then beleue? No. they knew that the one would voluntarily, necessarily together & immediately follow or rather accompany the other. Wherefore swim out of these weedes, lay hold on the Rock, and to facilitate thy birth by the Act of believing, set before thyeies Christs freedome to all suitors in the time of his flesh, repelling none that truly desired the price of his blood: And especially, Gods esteeme of Faith aboue all other Graces, Deeds, or Acts of thine.

Study, striue, endeauour to beleue,

lieue, as thou doest in a difficult point to conceiue. Pray for a facultie and for the act of beleeuing. Be not euer beleeuing, and neuer a beleeuer; euer beginning to liue, and neuer liuing. Liue to day, to day is Salvation offered, step from death to life, and write this day thy birth day, and number from hence the dayes of thy life, in which of a Child of perdition, thou art made the sonne of God through Faith, and so made for euer. Dorest thou belieue this with thy whole heart? Drive on the Charriot of thy life with ioy and reioycing, till thou come to the marke.

But what signe shall I haue of the truth of my faith? May it not be presumption if without repentance and sanctitie? How shall I be sure it is not that vaine and dead faith Saint *James* speaketh of?

At the first, it shall suffice to find
and

and feele a change of the mind, an
vnfained purpose, desire, and reso-
lution of new vniuersal obedience,
which is contemporary with faith,
though the younger and a second
brother in order of nature: which,
where it is, sufficeth to warrant
Faith, and to embolden the con-
fidence in the first act of conuersi-
on. *Zacheus*, the Iaylor, and all
new Conuerts had not any more,
could haue no experience of a-
mendment of life, and yet
relyed vpon the word
*Beleeue, and thou
shalt be saved.*

CHAP.

CHAP. VI.

*The vse of Faith to young men
in Christianitie.*



VT off now thy sackcloth and ashes, put on the garments of ioy and gladnesse. Let not white raiment be wanting, nor oyle to thy head. Liue I say, liue to day, liue to morrow, liue oh Christian for euer. Not for one or a few dayes, but all the dayes of thy life.

This thou mayest doe, if thou wilt learne to vse thy Faith, not as men vse Wedding appaell, for a weeke or two after Marriage, and then lay it vp for high and solemne
dayes

dayes onely. This indeed is the fashion of beleeuers at their first conversion: beeing iustified to haue peace and ioy in beleeuing the remission of their sinnes, and for a while to be glad of their estate; but then to neglect and terminate the vse of Faith, as if it had now done all it should or could doe: except till they relapse againe into some foule sinne, then to recouer life againe, vsing it as Vsquebath and strong waters for swoones & heart qualmes onely, not being acquainted with a daily and quotidian improouement of it: which ought to be as constant and continue as is the vse of fire and water, of salt, of bread, or wine, or whateuer is more ordinary and necessary then other: such as no part of our liues may well bee without. Serues faith for entrance and beginnings, and not for proceedings and encreasing.

D

Are

Are we not nourished by the same Elements of which we consist?

Is Faith the Mid-wife & breeder of ioy & peace, and not the Nurse and Foster-mother of them, cherishing & feeding thee till thou come to a full and perfect age in Christ? Is not the fruit of it sweeter in the eare then in the blade?

Hearken therefore to me, oh thou of little faith, and lesse vse of it. Doeſt thou desire to haue a continuall feast, to reioyce alwayes in the Lord? I know thou desireſt it with all thy soule.

Let me prescribe a Dyet, a daily dyet without omission, stricktly to bee kept, (The Lord giue thee and me grace to obserue it) Looke how duly thou refreshest thy bodily spirits by vse of repast, or recreations; so often at the least bee sure to cheere vp thy soule by the vse of thy Faith.

Let

Let thy soule haue two or three walkes a day vp to Mount *Tabor*, that is, into some retyred place of Meditation and Prayer, such as *Isaaks Field*, *Cornelius his Leads*, *Dauids Closet*, &c.

But what is there to bee done? I answer, Still make vse of thy Faith.

But what is that you call vsing of Faith? I nowe come to the poynt, to the chiefe mysterie of Spirituall life. Stirre vp thy soule in this Mount to conuerse with Christ. Looke what promises and priuiledges thou doest habitually beleue, now actually think of the, roule them vnder thy tongue, chew on them til thou feele some sweetnesse in the palate of thy Soule. View them ioyntly, seuerally: sometimes muse of one, sometimes of another more deeply, and lest (as Patients oft doe in Physitions

Bils)thou still complaine of obscuritie : thus doe , thinke with thy selfe how excellent a thing it is to haue all thy debts cancelled , how sweet a thing to haue God appeased, how glorious a thing to be the Son of God, how happy and safe a condition for thee to bee sure of thy perseuerance & saluation, how pleasant a state to bee void of the feare of death & hell, how rich and stately a thing to be heire of glory. Feast-makers in ancient time had speciall Officers that cheered vp their guests, they thought it not enough to set store of meat before them, but one must come in & say, Fall too and be merry, Let vs eate and drinke, It is a good time, &c.

Thus say thou to thy selfe , as *Paul to the Corinthians* (*ἐὺπρόξωμεν*) *Let vs feast and be merry.* Christ hath made vs Holy-dayes, our Paschall Lambe is slaine , Haue any more
cause

cause to be merry? With these Soliloquies mingle some Eiaculations to heauen, for grace and ayde: And leaue not, descend not this Mount, till thou findeſt and feeleſt thy ſoule in ſome cheereſly plight, reuiued and warmed with theſe ſpirituall Flagons of Wine, in the ſtrength wherof thou mayeſt walk all the day following.

This is that which the *Spouſe* cals, Walking into the gardens, and eating of the fruits, &c. which in plaine termes, I call, vſing of Faith, and liuing by Faith. Which if thou wilt duly inure thy ſelfe vnto, thou wilt not maruell why I called it, *Ascending Mount Tabor*: thou wilt ſay thy ſelfe vpon good prooffe, It is good to be here, daily to be here, often to come hither. This is that exerciſe of Faith, which *Paul* enioynes *Timothy*, and calles ſtirring vp, or inkindling.

Fire in the Embers vnstirred, glowes not, heats not the house; Sugar in the cup vnstirred sweetens not the Wine. And in such it is all one not to haue Faith, and not to vse it. It may well bee sayd of Money-hoorders, they haue no Quicksiluer, no currant money, they haue no more that which they haue, then that which they haue not. And so of such Beleeuers as doe not thus vse their Faith, they haue no liuely Faith. They were almost (for matter of feeling, and for present benefit and comfort) be without faith. A man is little the better for a sleeping habit. It is a rare portion, saith *Solomon*, and that which GOD giues onely to such as are good in his eyes, to make vse of wealth, to cate, drinke, and bee merry: it is a much rarer to vse Faith. What is a man the better for a

Locke

Locke, if hee haue not the Key to vse it withall? It is not a Trade, but a Trade well followed. It is not Land, but Land well tilled that maintaines men.

Oh that this did as clearely appeare to the world in the matter of faith, as it doth in all other habits, graces, giftes, vertues and good things whatfoeuer; that the principall beauty and benefit of them consists in vse, fruition and action, not the bare profession, yea the very increase and perfection of them. Vse limbes and haue limbes, the more thou doest, the more thou mayest. The oftner the liberall man giues Almes, and does good turnes, the more his liberality growes and shines. Vse will breed perfectnesse, and through disuse things perish, and come to nothing; as the Plow-share layd vp, rusts and consumes, imployed,

D 4 gifters,

glisters, doth good and lastes the longer. Let any man diligently and throughly improue, and great will be his faith, and great the ioy it will bring in.

CHAP. VII.

*An enforcement of the former use
with a reproofe of the neg-
lect and dsuse of
Faith.*



Herefore I say again,
Live by Faith; againe
I say, alwayes live
by it, reioyce al-
waies through Faith
in the Lord. I dare boldly say,
It is thy fault and neglect of this
exercise, if thou suffer either thy
owne melancholly humour, or Sa-
tan

can to interrupt thy mirth and spirituall alacritie, and to detaine thee in dumps and pensiueneſſe at any time. What if thou beest of a ſad conſtitution, of a darke complexion? Is not Faith able to rectifie Nature? Is it not ſtronger then any Ellebore? Doth not an experienced both Diuine and Phyſition worthily preferre one dram of it before all the Drugges in the Apothecaries ſhop for this effect? Hath it not ſoueraigne vertue in it to exercebrate all cares, empectorate all feares and griefes, euacuate the minde of all ill thoughts and paſſions, to exhilarate the whole man? But what good doth it any to haue a Cordiall by him, if hee vſe it not? to weare a ſword ſouldier-like by the ſide, and not to draw it forth vpon an aſſault? when a dumpe ouer-takes thee, if thou wouldeſt ſay to thy ſoule in
a word

*Doct. Bright
of Melanch.*

a word or two; Soule, why art thou disquieted? know and consider in whom thou beleueest? would it not presently returne to it rest againe? would not the Master rebuke the winds and stormes, and calme thy minde presently? Hath not euery man something or other wherewithall hee vseth to put away dumps, to driue away the ill spirit as *David* with his Harpe: some with merry company, some with a cup of Sacke, most with a Pipe of Tobacco, without which they scarce ride or go, if they misse it a day together, they are troubled with rhumes, dulnesse of spirits, they that liue in Fennes and ill ayres, dare not stir out without a morning draught of some strong liquor. Poore silly smoaky helps, in comparison of the least taste, (but for dishonouring of Faith, I would say) whiffe, or draught of Faith.

Oh!

Oh ! that wise Christians
would as often take the one,
as idle Gullies doe the other ?
Would not the drawing in of
sweete Ayre from the precious
promises breed excellent Bloud,
and cheerely Spirits ; It is a my-
stery in bodily Health , that to
keepe the Arteries, and the No-
strils, Veynes, and other passa-
ges to Head, Heart, and Liuer,
cleere and free from colds and ob-
structions, maintaine a healthfull
and cheerefull temper. The Pipe
of Faith is the same to the Soule.
Hee that is Astmaticall, narrow
breathed, or straight breasted in
his Faith, cannot bee but lumpish
and melancholly . Wherefore
as thou louest thy mirth aboue
all other, tend this vitall artery
aboue all keepings, keepe thy
Faith, and it will keepe thy ioy : It
will keepe it an euen overflow-
ing

ing current, without ebbe and flow
Clowdes and Ecclipses, turning
euer vpon the hinges of heauen-
ly and sollide mirth. And indeed
how or why should it bee other-
wise? Doe not Christians con-
sider how vnseemely it is for them
to goe drooping, hanging the head,
Is any so simple to thinke, because
he is a Christian that he should af-
fect a sad carriage, a deiected looke,
a demure countenance like an I-
mage? Away with such Monkish
hypocrysie. How doth it become
the Righteous to reioyce? Doe
they not consider how they wrong
themselves of the maine benefit
of their Iustification? What is a
Christian but his mirth? Where-
in doth the Kingdome Heauen
consist but in ioy? Doe they not
see how they offend standers by
and beholders? Is not heauinesse
a checke that driues away, and
mirth

birth as a Lure, that winnes to the
king of their profession? Men
wonder to see a rich man that hath
the world at will, all things at
hearts desire, to be but in a fitt of
heauinesse. What, say they, should
see ayle? The Irish aske such,
what they meane to dyc? But I
wonder a thousand times more to
see one that hath Christ to friend,
that beleeueth God to be his shep-
heard, that knowes all must worke
for the best, to be at any time
out of tune or out of sorts. For a
Nabal to be all a mort like a stone,
it is no newes to mee; but to see
Nehemiahs countenance changed,
there must needes be some extra-
ordinary cause: should such a man
as hee feare, or carke, or greeue?
What if it doe not yet appeare
what thou shalt bee? Is a yong
Warde prouder and gladder (in
his minority) of an vncertaine re-
uerfion

uerfion, then a yeoman of his present estate, And is not Faith a Hypostasis and euidence to thee of an infallible inheritance? Canst thou be sad, which mayest say, not to thy belly, but to thy soule. Thou hast not many goods, but fulnesse of all treasures layd vp not in the earth, where moat and canker and thecues may come but in heauenly places, out of the Deuils reach, and that not for many yeares, but for euer and euer neuer to bee taken from thy soule nor thy soule from them. Oh thou vaine man! shew me thy Faith by thy ioy: if thou liuest dumpishly, and yet say thou liuest by Faith, I will assoone belecue thee as him that shall say he hath the Philosophers stone, and liues like a Beggar. If it were euer well with thy Faith, could it euer be amiss with thee: should not the temper

thy body follow the temper of
thy soule, and the temper of thy
soule the temper of thy Faith?
the body may incline thy soule,
but the soule commands the body,
and Faith is the Lord of them
both. According to thy Faith so
bee it vnto thee, so will it bee
with thee. Vse thy Faith
and haue ioy: encrease
thy Faith, encrease
thy ioy.

CHAP.

CHAP. VIII.

*The use of Faith to a growne
Christian.*

NAY Christian, now I haue gotten thee higher, I must draw thee yet a peg higher, and tell thee, it is a small thing for thee to come to an ordinary pitch of cheerefullnesse, except thy ioy exceeds the mirth of a worldling, yea of a professed Epicure in the quality and quantity of it. If thy mirth be not a sweeter and more rauishing mirth of an higher kinde, of a more pure defecate nature, then any carnall man what euer, thou disparagest Faith, thou art very little and young

young in the Kingdome of Heauen,
which consists not in meates and
drinckes, but in ioy vnspeakeable and
glorious, in the ioy of the Holy
Ghost. And must not that needes
be another manner of ioy then euer
entred into the heart of a naturall
man, then euer a Sardanapalus ta-
sted of? Yes vndoubtedly. So must
be construed that Text, 1. *Cor.* 2.
not of the ioyes of Heauen, which
here the spiritual man himselfe can-
not tell what they shall bee, but of
the Gospels ioy, of the wine and
milkings already prepared, and now
reuealed to the beleeuer by the Spi-
rit: which if the carnall man scorne
and scoffe at, thou canst no more
helpe him or prooue to him, then
a seeing man to a blind man that he
sees Orient rich colours. It is e-
nough for thee secretly to feele and
enjoy it. Onely it ought in thy life
to be expressed; yea, so to shine
E in

in the forehead, so to be read in the very face of thee, that their teeth may be set on edge, and that they may enquire, what is thy beloued aboute other beloueds? What is that makes this man thus merry in all estates? Thus let them enuy at thine, let not thy soule descend to theirs.

Are not the gleanings of *Ephraim* better then the vintage of *Abiezer*? Shouldest thou that hast tasted of the grapes of Canaan, long after the onions and garlick of *Ægypt*? Is *Pharphar* like vnto *Iordan*? hast not thou riuers of water euer flowing out of thy belly? and wilt thou stoope to their puddle waters, to their stolln waters, bousing, carding, dicing, whoring, &c. which should not thy soule altogether loath and abhor, after the tast of faiths *Nectar* and *Ambrosia*. But euen their ordinary and lawfull delights, the wine
and

and oyle, musick, hunting, hawking
&c. to these God allowes thee to
stoope for thy bodies sake, as the
Eagle to the prey, or as *Gideons* sol-
diers to soope thy handfull, not to
swill thy belly full. If *Plato* could
tell the Musicians, that Phyloso-
phers could dine and sup without
them, How much more easie is it
for *S. Augustine* to weane himselfe
from the childish rattles and may-
games of carnall delights, to bee
merry without the Fiddle? Good
leau hast thou, yea, right and title
to vse all externall recreations,
whereof before thou wert but an
vsurper, but vse them aright as if
thou vsedst them not, knowing
how to put thy knife to thy throat,
and how to bee without them: to
bee as one that liueth not by them,
but by Faith.

Were it not odious to see a man
that hath a Spouse peerelesse for

beautie, to liue with a deformed
blouse? to see one professing some
liberall Science, to liue by some
base manuell trade? no better sight
is it to see a Christian vpholding
his ioy by course and earthly plea-
sures, that hath more noble and ge-
nerous, yea, Angelicall delights;
then which, what hath heauen bet-
ter but in degree only, and manner
of fruition? what hath this world
comparable? Alas poore Phyloso-
phers, when I read your Treatises
of Tranquility of mind, of Conso-
lation, of Remedies against both
Fortunes, though in some things
you come neere the Kingdome of
heauen, yet how dul are your com-
forts to one of ours? the highest of
yours to the lowest of ours? Had
you but through a creui or lettice
seene the things which the eye of
Fayth seeth with open face, how
would you in comparison of Chri-
tianisme

ftianisme haue loathed your Stoy-
cisme & Epicurisme? Had you but
with the tip of your tongue, tasted
of Faiths dainties, how would you
haue magnified Faith aboue all
your Cardinall vertues? you that
so composed your liues by ieiune
and empty contemplations of an
antarky in vertue by the rules of
nature; what stately liues would
you haue led and liued, if the grace
and hopes of the Gospell had ap-
peared to you by the rules of faith?
As for you Poets of the lighter and
pleasanter veine, when I read your
odes & sonnets, chanting out your
choyce ioyes & loues, your wishes
& vowes, framing a conceited hap-
pinesse to your selues, as the highest
you could imagine or desire: what
low straines and meane ayre doe I
reckon them, in comparison of our
Christian & diuine hymnes? what
pitiful subiects for such sublimated
E 3 wits?

wits? what difference betweene
your oaten pipes and our heavenly
harpes? *Solomon* that loued both
these loues, liued both liues, & sung
songs of both sorts, when God rai-
sed his Muse to an higher tune, and
taught it to sing the Song of songs,
how despised he his former windy
vanities in comparison of his new
spirituall delicacies. Wherefore O
Christian that hast such transcen-
dent objects of thy thoughts aboue
all other men, why shouldest thou
not euer keepe thy soule vpon the
wing, euer in a manner bee in the
third heauens, rowling & tumbling
thy soule in these beds of roses: I
meane these meditations of thy Iu-
stification, sanctification & saluati-
on through Christ, without which,
why should one day passe thee?
why any one part of a day? why
should not thy soule haue her due
drinckes, breakfastes, meales, vnder-
meales,

meales, beuers, and after-meales, as well as thy body? Thus to redeem time, thus to taske and tie thy soule to such heauenly round of worke, would it not make the Mill of time pleasant, the yoke of busines easie? would not precious time glide swiftly and easily away like a boat with full wind and tide needing no oares, or a free mettald horse needing no spurres, needing no idle pastime to driue it before thee? shall it not be a pleasure to thee to want other pleasures? Thus mayst thou make all thy dayes Christ-tydes, Easters, Whitsundayes, Birthdayes and Holydaies: not enuying *Felix* his felicity, *Festus* his festiuitie, nor *Dines* his daily purple and delicious fare: but liuing a life kingly and Angelicall in comparison of the vulgar sort.

CHAP. IX.

An Obiection answered, and passage made to the life of Sanctification.



Appily thou replyest, all this were possible and easie, were it not for that euen amidst this diligent practise of Faith, euen in the strictest watch, in many things the best faileth, many known frailties will escape, and more escape vnknowne: And how can mirth choose but bee damped with frequent slips?

The answer is, Such an one as keepes the watch of his God, and pretermits no day without the fore-

forementioned duties, shall seldom or neuer fall into any foule flowe, and dash the ship of his Faith against any dangerous rocke, and if hee doe, long he cannot lye, but his Faith will set him on worke to go out, weepe bitterly, and make his peace presently with his Lord, and Conscience, that hee may enioy his wonted repasts: And for his ordinary infirmities, it will daily fetch him out a Pardon of course, washing and scouring his soule euery morning and euening, more duely then any Pharisee his face or hands: and set him on worke euery day as hee runnes into arrerages, to draw the redde lines of Christs crosse ouer the black lines of Gods Debt-Booke. And what if as an All-seeing God hee sees our violation of his Lawe, and knowes better then our owne Consciences euery peccant Acte
of

of ours in thought, word, or deed, what if GOD looke vpon the Hand-writing against vs; Doth he not see the Billes cancelled with the precious Bloud of his Sonne and our Suretie? Which for matter of guilt, defilement, and punishment is all sufficient to expunge, couer, nullifie, abolish, and wholly to take away our finnes, in such sort that he neither sees, will see, nor can see them as finnes and debts bearing action against vs, obliging vs to any penaltie, no more then the Creditour, who though hee sees the *Items* in his Booke, and knowes what debts haue beene, yet sees them crossed, cleared: And what thought then need the Debtour take for such debts? Why, but is not this to make Faith a Pandar to sinne? And to make good the Papiſts & wordlings ſlaunder of *Solifidians*, that
make

ake no more of it, but drinke and
the Tobacco; sinne, and beleue;
et a pardon of the olde, and a li-
cence for the new.

Oh peeuish and froward Gene-
ration to whom it is not giuen to
know the mystery of Faith, which
is of the nature of Soueraigne
purifying waters which so wash
off the corruption of the Vlcer,
that they coole the heate, and
stay the spread of the Infection,
and by degrees heale the same.
And of Cordials which so com-
fort and ease the heart, as also
they expell the noxious humours
and strengthen nature agaynst
them.

These are ministred onely to
prepared bodies, these Pearles
are not for Swine, this Diui-
nitie wee Preach not in *Gath*
and *Askelon* to vncircumcised
prophane ones that will turne
euery

euery good thing to their owne destruction : But this belongs to the sealed Fountaine, to the Spouse of Christ alone: which when shee hath washed her feete how loath is shee to foule them againe? When shee hath appeased her Beloued, how doth shee adiure her selfe and others by the Hyndes and Roes, not to awaken and offend him againe.

The Text sayeth, Not euery Hypocrite, euery profligate professor of Faith that liues as hee listes, shall liue by his Fayth, but *the Iust* or *Righteous*? Which golden Sentence is indecde ambiguously enunciated of purpose by the Holy Ghost, that it may cyther way bee taken, *The Iust by his Fayth, shall liue:* Or, *The Iust shall liue by his Faith,* yet so as it hath but one right eare

are to bee holden by, and that is
onely for the hand of the righteous
man. Implying, that whosoever be-
lieues or liues by his Faith, is also,
& must of necessitie be a righteous
man, a Iust man, not onely imputa-
tively, but inherently in part : such
an one as vnfaignedly loueth righte-
ousnesse, studieth the practice of it,
denieth and hateth all vnrighteous-
nesse, endeuoureth euery day to be
more and more righteous, and so
deserueth the denomination of
righteous.

So that looke how the rationall
Soule, includeth and inplyeth the
animall; so doth Iustification

Sanctification, being
indiuiduall.

CHAP.

CHAP. X.

*How Faith Sanctifies and
Mortifies.*

O I slide into the second part or kind of Christian life, consisting in holiness and righteousness, which I shall easily demonstrate not only to be an individuall companion, but a naturall and necessary effect of Faith.

For looke how the strength of the heart breeds not onely cheerefullnesse but actiuenesse : Motion as well as health (whence
it

it is that life, is put for liuelinesse and agility) driues away all lassitude, hebetude, and indisposition brings in aptnesse and delight to stirre : the like doth Faith in the soule, which may as the former in the body , for a time stand with some sleight distempers, spots of the skinne, ache of limbes, but not long with deadly diseases, either vanquishing them, or vanquished by them. This noble vse of Faith will excellently appeare in both the parts of this newe life, *Mortification* and *Vivification* : And in each of these, two manner of wayes doth Faith produce this effect ; partly as a moouing, partly as a procreant cause. In the first kinde admirable is the *Peitho & Suada* of Faith aboue all the Oratory in the World : All the common incentiues taken from profit,

fitte, pleasure, and honour, all the Topicke places of Logicke, Figures of Rhetoricke, what poore and weake engines are they to the irresistable petarre of Faith, which sayeth, but *Ephata*, and presently our Everlasting Gates yeeld and stand open.

For thus it goes to worke with vs, hath Christ giuen himselfe for thee, forgiven thee so many debts, conferred fauours of all kindes vpon thee, and what hast thou to retribute? If thou giue all thy goods to the poore, thy body to the fire, thy soule to his seruice; yea, were euery hayre of thine head a man or Angell, were not all short of recompence? Louest thou, louest thou this Sauour of thine, and darest thou, or wilt thou venture vpon any thing displeasing him.

him, is there any thing too good,
too hard or deere for him? *Mary*,
if thy teares will wash his feet, wilt
thou not powre them out? is thine
haire too good to bee the towell?
is there any Spikenard too costlly
for his head? *Ioseph*, the Lord re-
quireth the handsell of thy tombe,
and wilt thou deny him? *Zachens*,
louest thou thy wealth aboue his
honour that hath saued thee? *Ste-
phen*, louest thou thy life aboue
thy Master? Can, or did any Be-
leeuer giue the Nay to these mel-
ting commands, or commanding
entreaties of Faith, will it take the
repulse? Doth it not constrain
and extort more then all racks and
strappadoes, allure more then all
wages and prizes? Doth not this
Magnes as easily drawe weightie
yron, as other Iet doth strawes? So
that when thou wouldest bee sure
to speed, and obtaine any thing of
F thine

thine vntoward heart, set Faith a work to make the motion, and that will be sure to speed, not onely by this perswading facultie, but also by a diuine power secretly effecting what it requires, conueying into the heart, will and ability vnto the deed. It stands not without doores as a Mendicant Flexanimous perswader, but enters into the closets of the heart, shoots the barres, vnlocks the boults, takes away all reluctation and redaction, infuseth a plyable willingnesse: of woolluish and dogged, makes the Will Lamb-like and Doue-like: of wild and haggard, morigerous and mansuete.

No otherwise then the medicine curing the vicious stomacke, and restoring it to health, makes it long for wholesome meat, as before for coales and ashes.

All this it doth by fetching su-
perna-

pernaturall efficacy from the death and life of Christ, yea, part of that mightie power whereby Christ raised himselfe from the dead, cured all diseases, and wrought all his myracles: By the vertue whereof it metamorphizeth the heart of man, creates and infuseth newe principles of action. Make triall of this in mortifying the flesh to sin, and quickening thy Spirit to holinesse.

For example, complaineſt thou of some preualent corruption, some violent passion that oft carries thee headlong against thy Desire and Resolution, as *Castus* to *Hierom*, who shall helpe mee subdue *Nebuzardan*, *Goliath*, *Holofernes*, my raging lustes that are too mightie for mee? Answer thy selfe as *David* himselfe to the like: Through thee, O Lord shall wee doe valiantly, over
F 2 Edom

Edom shal I cast my shooe, &c. yea when thou hast spent all thou hast vpon other Physitions, tried all morall conclusions of purposing, promising, resolving, vowing, fasting, watching, selfe-reuenging, yet get thee to Christ, and with a finger of Faith, touch but a hemme of his garment, and thou shalt feele vertue come from him to the curing of thy disease. What if thou hast often encountred thy enemy, and receiued the foyle, relapsed after victory: yet cast not away the shield of Faith, but with the Israelites against the Beniamites the second and third time, set a fresh in the name of the LORD, and they shall flie before thee.

Complainest thou with *Augustine* of his in-bred, hereditary, habituall, inueterate vices, holding thee in the Adamantine chaines of custome, against which thou hast
often

often resolved, and resolved, *modo*
& *modo*, now I will leaue them, and
now I will forsake them, why
should I not as well as such & such,
as *Potitian* and *Victorinus*, and yet
they keepe thee prisoner still, full a-
gainst thy will and endcauors. Find
out the cause, which he had reuea-
led to him *in te stas* & *non stas*.

Thou standest vpon thine owne
feet, and therefore fallest so foule-
ly, thou wilt like a child goe alone,
and of thy selfe, and therefore get-
test so many knockes. Dye to thy
selfe, renounce the broken reed of
thine owne free-will which hath
so often deceiued thee : and put all
thy trust in the grace of Christ, and
it will crucifie the olde man, and
giue him his *Hoc habet*, his deaths
wound, peirce his sides, and breake
his knees in pieces. Be weake in thy
selfe, and strong in the Lord, and
through Faith thou shalt bee more
F 3 then

then Conquerour. Leauē tugging
and strugling with thy sinne, & fall
with *Iacob* to wrestle with Christ
for a blessing: and though thy selfe
go limping away, yet shalt thou be
a prince with God, and bee deliue-
red from *Esaus* bondage. Yea, what
if Satan, what if Legions of prin-
cipalities, and powers haue long
held possession in some strong fort
of thy heart, begin to pleade pre-
scription? scorning as the *Iebusites*,
to bee eiected out of their impreg-
nable tower: hast thou Faith, and
canst thou beleeue, persist in resi-
sting & he shall flye, and thou shalt
see him fall like lightning before
thee. Christ raised from the dead,
not onely the daughter of *Iairus*,
which was yet within bed, not laid
foorth: nor the sonne of the wid-
dowe newly carrying out of the
gate to burial, but *Lazarus* that had
foure dayes lyen in the graue; to
that

that end, faith *Augustine*, That such as haue long beene dead in sinne, yea such as vpon whom Satan hath rowled the stone of Custome, and such as stinke in the nostrils of the world through putrified soares of sinnes, should not yet despaire, but know that which falles out in frequent experience, Faith can cure diseases past all other cures and hopes. Through Faith thou shalt roule away the stone from the caue of *Makpelah*, and take out the five Kings that haue domineered and tyrannized ouer thee, set thy feet in the neckes of them and triumph ouer them.

CHAP. XI.

How Faith Vivifies.

And what is there yet further, thou wouldest haue Fayth doe for thee? Oh sayest thou! It is not enough to bee healed of the disease, vnlesse thou mayest take vp thy bedde and walke, yea, leape and skippe as the lame restored to his limmes. Oh! that I could finde that life of grace which I see in some that can make it their meate and drinke to doe the will of God.

Though

Though I bee not pestered and mastered with any reigning corruption, yet I finde my selfe so dull and vntoward, that I take no pleasure in my life. Knowe also that this quickening power, Faith onely can helpe thee withall. To pray, to meditate, to haue thy conuersation in heauen, to keepe a Sabbath cheerly is as easie to thee as to yron to swimme, and stones to ascend vpward, but nothing is impossible to Faith: it can naturalize these things vnto thee, metamorphize thee, make thee a new creature, of a moule of the earth, a soule of heauen, of a Snaile a Dromedary: such a change as the Sunne workes in the vapour, when of an earthy heavy substance, it makes it light and ayerie, apt to ascend into the middle Region. Such a change *Cyprian* sayth hee felt in his conuersion: And how
else

else came *Dauid* to that high delight in Gods Seruice, that he loved the Commandements of God more then thousands of gold and siluer, the honey and the honey combe, that he rose at mid-night to meditate in them. The selfe-same duties may bee done by the Ciuill man, and by the beleeuer, for the outside and deede done, both may goe to Church, heare a Sermon, reade a Chapter, but the one goes as the Beare to the Stake, as a Slaue to the Mill, and the dullard to Schoole, in comparison of the other who hath a different internall principle: which is as a Spring and Oyle to the Wheeles, that makes them goe smoothly and currantly, makes the yoake light and easie. They that trust in the Lord shall renew their strength, lift vp the wing as the Eagle, runne and not bee

Esay 40. 31.

wea-

weary, walke and not faint.

Fayth it is that fetcheth sappe from the root Christ, that makes euery tree bring foorth fruit in it kinde, euery Christian in his owne calling. What else made *Dauid* so worthy a Souldier? who taught his fingers to fight, so that a bowe of Steele was broken in his hand? What made *Paul* an able Minister of the Gospell, gaue him the doore of utterance, made his Tongue as the Penne of a readie Writer? Hee beleeued, therefore hee spake. What made *Onesimus* of a false eye-servant, trustie to his Master as to the Lord? The like might bee sayd of all Trades and Sciences.

Looke what a full Treasury of all sorts of graces Christ hath stored vp in him, Faith dreineth and deriueth them out of his fullnesse

nesse to the vse of euery seuerall Christian, euen *Grace for Grace*.

Fayth is the Conduit-Cocke that watereth all the Herbes and flowres in the Garden. All which the more I consider, the more I pittie the preposterous care and vnhappy trauell of many well affected, who study the practise of this and that vertue, neglecting this cardinall and radicall vertue; As if men should water all the Branches of a Tree, and not the roote: Faine would they abound and shine in Patience, Meeknesse, Zeale, yet establish and root not themselves in Faith, that should maintaine all the rest, are ambitious to doe good workes, build Hospitalles, giue Almes, but study not to doe the worke of the Father: And what is the worke of the Father, but to belceue in the Sonne whom hee hath sealed
and

and sent into the world to be relied on for Saluation; which worke is the gratefullest worke that wee can performe, and which wil make gratefull all that wee doe besides: without which all that wee can doe will not please him. What cares hee for thy thousand of Rammes, thy Riuers of Oyle? Hath hee not shewed thee, Oh man, that hee that trusteth in his Sonne, honoureth him most of all in putting to his seale that hee is true. This honour if thou wouldest doe vnto him, hee would honour thee with all other graces, and withhold no ornament, no good thing from thee, if it be fit for thee. Meeke thou shalt bee as *Moses*, patient as *Iob*, zealous as *Dauid*, thy soule and life embroydered with all kinde of shining Graces, as the high Priestes appa-
rell with Iewels. Wherefore
adde

Judg. i. 14.

adde this prescript to the former when thou art on the top of mount *Tabor*, solacing thy soule in thy Lord, and his fauor through faith: feasting and banqueting with him as *Ester* with *Ahasuerosh*. Bethinke thy selfe what suite thou hast to him, what troublesome enemy thou wouldest be rid of, suppose it bee some potent *Haman* of pride, make but thy complaint, and it shall bee executed and crucified before thine eyes. Consider what grace thou standest in need of, and make thy petition as *Achish* to *Caleb*, And he shall giue thee the springs aboue and the springs beneath.

This prescript if thou wilt daily obserue, some dayes more largely and feruently, as the Spirit that blowes how and where it lists shall assist, and as occasion shall require: but euery day some what more or lesse; though I will not promise thee

thee thou shalt attain to perfection of degrees, such as the perfected spirits of the Iust enioy in glory: because heere thou shalt euer beleeue but in part, and therefore bee holy but in part: yet this I dare promise, as thou growest from faith to faith, so shalt thou growe from strength to strength in all other graces, till by degrees thou attain to the fulnesse and maturitie of age in Christ, which shall make thee a Saint in earth, a light in this dark world, and make thee able to liue in holinesse and righteousness all the dayes of thy life, with much more comfort to thy selfe, and credit to the Gospell, then strangers to this life of *Faith*, either doe, or imagine may be done.

CHAP.

CH AP. XII.

*How Faith upholds life in
Affliction.*



Ay then, O Christian, is there any thing yet behind that may impeach the compleat happines of a beleeuers life, speak now if there be any thing that hinders it, which Faith cannot helpe ?

Oh ! yes sayes the Flesh (which euer is cowardly and loues ease) though a man bee neuer so iustified and sanctified, yet may he liue in pouerty, in crosses, yea in great and
mani-

manifold pressures, and what a life can there bee in such extremities? Oh how doth Faith heere lift vp the Crest, shine and triumph aboue Nature, Reason and all Morall vertues in her incomparable valour? Being in all these not as they, onely a patient perforce, or a meere bearer, but more then Conqueror, not onely, not daunted, but reioycing to fall into manifold trialls and tentations; knowing it selfe to bee the Adamant, that nothing will breake; the Palme that sinkes not vnder the waigtiest of burthens, the Oyle that euer ouerswims the greatest quantitie of water you can powre vpon it, the sheate Anchor that holdes when all other Tackling breakes. Heres the Crowne and Garland of Faith. Were it not for Conflicts, what superxcellent vse were then of Faith? euery Cock-
G boat

boat can swim in a Riuer; euery Sculler saile in a Calme, in dayly and ordinary gusts euery man of a patient temper or cheerely disposition can hold vp the head, but when a blacke tempest comes, a tenth waue flowes, and one deepe calls another, nature yeeldes, spirits faint, heart failes: then to stand erect, then to liue and reigne, that onely can Faith doe, which hath the word for the Compasse, and CHRIST at the Helme. The greatest aduersities that are, are but the exercise, yea the foyle and lustre of Faith. Man glories when hee can tame Tygres and Lyons, thinks himselfe a stately king when hee can make an Elephant bow, and stoope to him, when he leads a Beare on the Ring, or can handle a Serpent without hurt; but what a small conquest is this to that of Faith? When it makes
shame

shame, pouertie, sicknesse, persecutions, banishment, yea death it selfe, not onely, not dreadfull and harmefull, but tractable and seruiceable? Questionlesse, great and sundry aduantages hath a Christian by vertue of his Fayth, aboue any Naturian or Politique by all his reason; onely, heere is the defect of Christians, that they want skill, or else forget to holde vp their shield when a Dart comes suddenly vpon them. Like him that was robbed by a Theefe with a Staffe onely in his hand, hauing himselfe a Pyftoll at his backe ready charged, but surprized vpon the sudden, altogether vnmindefull, or vnable to vse it. And if a man hath a Targuet that is impenetrable, what is hee the better if his Heart or Arte fayle him, when hee should defend himselfe by it? This makes Chri-
G stians

1 Sam. 28.7

2 Chr. 16.12

stians when they ayle any thing, with *Saul* to runne to *Endor*, with *Asa* to send out to the Physitians, as if Faith could stand them in no steed. When therefore a storme rises, presently runne and awaken thy sleeping Faith, knocke at Faiths doore, ho Faith, helpe at a pinch, now doe thy office, and Faith will presently ayde and relieue thee with one of these speciall cordials.

First, whereas sense and reason did but dimmely and cloudily suggest to their followers certaine broken and confused opinions, little better then dreames of Destinie and prouidence: Faith will confidently and evidently assure thee of this ground of comfort, that the least ticke befallles thee not, without the ouerruling eye and hand, not onely of a wise God, but of a tender Father, and fellow-

fellow-feeling elder Brother, who knowing thy mould doe more exactly measure out euery Crosse vnto thee, then the carefullest Apothecaries doe their Scruples and Drammes of dangerous Physicke.

Secondly out of this principle, Faith will extract these infallible conclusions, this estate is not the axe of perdition, but the pruning knife of affliction : this Cuppe is not a potion banefull, but medicinal, how bitter and wringing soeuer. What euer befalls, being in Christ, it cannot bend to thy confusion, condemnation, or vtter vndoing, but an issue shall bee giuen out of it. What terrible noyse soeuer the storme shall make ouer thy head, it shall bee but as Halestones vpon the tiled or leaded House that rattle more then hurt. Thou art kept by the power of
G 3 his

his might, the euill one shall not touch thee: Thou art in safe harbour vnder the Rocke CHRIST, and mayest know in whome thou hast trusted, and art sure neuer to bee confounded. If it be sicknesse or pouertie, it is in thy Fathers owne hand: If the roode bee in some malicious enemies hand, if hee turne thee ouer to a seruant to scourge thee, and dresse him in the Devils habit to skare thee, yea, though Satan himselfe buffet thee, yet he stands by, looks on, will moderate and number the stripes: the Devils could not goe one inch beyond Commission in the Swine: Hee knowes thy strength is not the strength of Whales or Stones, and therefore will not permit them to lay on more, then thou shalt well beare: his wisdom and grace shall be sufficient for thee. Hee that is in
good

good termes with a Prince, feares not the approach of Heraulds or Purseuants: he that is out of debt, feares not Baylifes or Sergeants, but imagins they come vpon some good Messages.

Afflictions are scarrebugges to wicked men, as bushes to thecues, but if thou bee a Beleeuer, at peace with G O D in C H R I S T, they lay off their terrible Viz-zard, and come with an amia-ble countenance. G O D thy Fa-ther hath giuen the whole Hoste and Armie of afflictions more in-uiolable charge then *Dauids*, Doe the young man, my sonne Absolon, no harme. Doe my annoynted no harme.

Thirdly, Faith will further as-
sure that hee hath not onely giuen
them a Prohibition or negatiue
commiſſion but an affirmatiue in-
junction to doe thee all good that

may be : hee hath sayd vnto them, purge, refine, trye, exercise, breed the quiet fruite of righteousness, giue him experience of his Faith, make him bring forth more fruit : so that though there be in thy Physicke some inaligne or poysonfull Ingrediens, yet being administred by him that knowes thy temper and disease, and entirely affects thy health, it shall bee so mingled with allayes and correctors, that the confection shall be good, and all together shall and must worke for the best. When thou feelest thy bowels wring, or (as in a Sea-sickness) art dead sicke for the present, remember thou shalt bee the better many dayes after. And though with *Iob* and *David* thy querulous flesh complaine, and grunt and groane, yet when it is ouer a little, thou shalt bee able to say, *Oh this was good for mee ! I would*

would not for any thing but I had borne the yoake in my youth, that I may liue the more comfortably in age : Considering that sicke thou art , and that of many humours , thy Father should not loue thee, if hee should feed thee with sweet meat , and mingle no Alloes with them : much folly is bound vp in thy backe , and if thy indulgent Father should forbear the rodde, hee should hate and not loue thee.

Fourthly, Moreouer Faith will reminde thee of Christes partnership in thy affliction , and of thy conformitie with him , *the first borne , onely begotten , and entirely beloued* Sonne of God, if hee that was without sinne , yet was not without stripes : wilt thou looke to bee a cockered *Adoniah* ? And what if the Crosse bee heauy, and thou a weake Childe, yet
Christ

Christ a Gyant at one ende, beares part of it, and makes it light and easie, hee is quicke of feeling, when *Stephen* is stoned, sayth, *Saul, why persecutest thou mee?* Besides, what more honourable Badge and Cognisance canst thou haue of thy Sonneship, then this resemblance of him, not as nowe glorified in the Heauens, which thou must stay for till thou come there, but as in the way to glory, when hee despised the shame, suffered the Crowne of Thornes, the Scepter of Reed, the spittings, buffetings, mockes and mowes, and all reproaches of vile sinners, the piercing of the Speare, and shewed himselfe to be the Sonne of God, not by descending from the crosse, but by enduring the Crosse: *And shall I not (saith hee) drinke the Cup which my Father hath tempered?* And

And if thou wilt bee his Disciple,
the first Lesson in his Schoole is,
Christs crosse, Deny thy selfe, take
it vp and follow him, And glory
with the Martyrs, now am like my
Lord and Master.

Lastly, Fayth will set before
thee as before him the infinite re-
compence of reward, not onely
renowne in this world, which yet
by Faith the patience not onely of
Iob, but of all Martyrs haue ob-
tained, but that farre most ex-
cellent Hyperbolicall weight of
glory: which *Paul* eyng, counted
his afflictions (which to vs would
haue beene intollerable) light and
momentany, not worthy the na-
ming in comparison: which made
him not onely not weepe and
howle, But sing in the Dungeon,
and reckon it a speciall fauour and
honour to bee counted not one-
ly a Beleeuer, but a sufferer for
Christ

Christ. And God forbid, that a beleeuër should glory in any thing so much as in the Crosse of Christ, in his wounds and scarres for his Lord and Master : As that worthy *Vincentius* sayd to the Tyrant, *Threaten these things to your Courtiers and Carpet Knights ; Rackes, Strappadoes, Torments, are but a play to vs, wee Souldiers chuse to bee in Christes Garrison, rather then in the Court, in the Field and forefront of the Battell, then in the Pallaces of Princes.* The more hazard and perill ; the more glory and honour. And what else desire wee but to dye daily, that the life in Christ may be manifested in vs ? Yea, in the very instant of Death, Faith helps the beleeuër to liue, so as he may be said not to see death, & neuer to die, (but that requires a iust Treatise by it selfe.) Let all the complaints, grieuances, wants, and miseries

The life of Faith.

93

miseries of the world be searched
and gaged, the bottome will bee
found either to be want of Faith,
or of the vse and practise of Faith:
so that we may well say with *Au-*
gustine, to any Christian sinking vn-
der his Crosse, or shrinking at his
enemy, *Hast thou lost thy Faith?*
And conclude with that worthy
Ensigne-bearer of Christ, *Many*
are the troubles of the righteous, but
by Faith wee stand, by Faith
we fight, by Faith we
ouercome.

Foxe in 14.
Apos.

CHAP.

CHAP. XIII.

*An Epistle to the Reader presing
the use of Faith.*



Now Reader, for so
I chuse to call thee
in a Postscript, when
thou hast read the
Booke, rather then
in a Preface, when
thou maist there leaue as many do.
Giue me now leaue to grapple with
thee, and minister to thee an Inter-
gatory or two.

How many doest thou knowe
within thy conscience, liue this
life of Faith? Many thou seest
liue by their Lands, by their wits,
by

by their shifts : but how many by
their Faith ? For the want of this
of Faith, Doe not many poore
Christians thinke, and say of it, as
poore labouring Countrey-man
sayd to his neighbour in serious
private talke, that hee neuer be-
lieued there was any such summe
as a thousand pounds of money,
but that onely rich men gaue it
out so, in boasting, or pollicy to
excite others to labour : so faith
the common Protestant, out of
doubt there is no such sweet-
nesse in the life of Faith : for
we see not Beleeuers so cheere-
full and contented aboue other
men. If Artists and Trades-men
did not more daily and duely fol-
low their worke, then most Chri-
stians doe practise their Faith,
would they not bee starke beg-
gars ? But to aske thee a more
profitable question, Leaue iudge-
ing

ing of others, and answer me in good serious sooth betweene God and thy soule, Hast, and doest thou thy selfe liue by thy Faith? Let mee a little put thee to it, prooue and examine thy selfe, and take for instance this present weeke or day past wherein thou readeest this little Manuell. How hast thou and vsually doest thou spend the day? what thought diddest thou awake withall? what was thy morning draught for thy soule next thy heart? what hath cheered and made thee merry in priuate and in company, whether thy sports and meales, more then thy heauenly eiaculations? Deale plainly, not with mee and this booke (which yet shall witnesse against thee, if thou refuse to practise it when thou hast reade it) but with thy selfe. Hast thou or hast thou not challenged

ged some time more or lesse,
halfe or quarter of houre at the
least, for this Exercise of thy
Fayth, hast thou not troubled
thy selfe about the many things,
that this one onely needfull hath
beene forgotten (that which one-
ly should bee called worke and bu-
sinesse) hast thou not melted the
day, yea, it may bee the weeke,
or moneth past, and made thy
soule wholly to fast and pine for
want of these refreshings: if so, as
I most iustly feare it in most of my
Readers, how much more in such
as are vially no readers, why then
let thy heart smite thee for thy fol-
ly, smite thou thy selfe vpon the
thigh, and say, how haue I liued,
or rather not liued, but consu-
med precious dayes in time-ea-
ting Vanities: How comes it a-
bout that the greatest part of my
life is the least part wherein I
H haue

haue liued.

Oh then recouer and recollect thy selfe before thou goe hence, and be no more. Wilt thou die before thou hast liued, as Boyes flubber out Bookes before they learne their lesson. Oh learne to liue this life : It is neuer too late, it is neuer I am sure too soone, it is not shame to learne it what age or condition soeuer thou bee of. Bee thou Prince, Potentate, Nobleman or Gentleman, though few such Readers I looke for : remembring well what *Bradford* tells the Earle of *Bedford*, and *Augustine* tells *Romanian*, whiles hee was in the mouthes of all men, most honourable, most munificent, most fortunate, in the full of his prosperitie, in the source of pleasures, in the toppe of greatnesse, &c. who durst lisse a Word of a better Life, of true happinesse, or what

what boot was it for any man to
make mention of any such mat-
ter. Yet if any such G O D will
perswade to make tryall of this
life, thou which sayest, What is
a Gentleman but his pleasure, shalt
then tell mee, as *Salomon* of his
youth, Such gentry is but vanitie,
true pleasure there is none but in
this life. What is a Christian but
his Faith? and what is his life but
the vse of his Fayth? Beest thou
a Scholler, a Prophet, or Sonne
of the Prophets, what is thy
worke, what is thy scope, or
what should it bee in thy selfe
and others, but this life of Fayth?
What is *Paul* or *Apollos*, but
such as by whome you haue be-
lieued? What cuer you teach,
before you haue taught this, you
weré as good preache to the
stooles and stones of your Chur-
ches? What are your Auditors,
H 2 but

1. Cor. 3.

but dead bones, and skulles, till they beleue, and till Christ be formed in them. Get first an holde whereon you may fasten your Engines to draw them to vertues and good workes. You which would doe that in soules which *Elisha* did in bodies raise them from their graues: Interpreters one of a thousand get the tongue of the learned to declare their righteousness vnto them, the righteousness I say of Faith: shew your selues skillfull workemen, such as haue been brought vp not onely in Moralls of the Heathen, subtilties of Schoolmen, Sentences and conceits of Postilers, Rosaries, destrictories, Anthologies, but in the wholesome Word of Faith, which is the Arme and power of God to the Saluation of euery Beleeuer. Aboue all let it bee our wisdom to
liue

liue our selues by that which wee teach other to liue by, wee that haue, or might, or should haue more Faith then common Christians, is it not a shame if wee liue not more happily, and cheerefully then priuate Christians? not by our Liuiings wherein the Laitie hath now gotten the start of vs for the most part, but by our Faith, wherein wee haue the advantage of them, or else shame bee it vnto vs.

Is it not a shame to see an owner of a thousand pound a yeere liue as meanly as a poore Farmer; a Master and Professour of an Art, as a meane Practitioner. Yet this I must say euen to the meanest tradesmen and poorest people, this life belongs not to such onely that are booke learned, but is equally obtrusive and open (as the Kings high way) to all sorts of Trauailers to

Heauen. Honourable liues, pompous liues, voluptuous liues, poore folkes haue small hope to attaine vnto: but a true happy life they may and doe liue as well as the learnedest Clearkes and greatest Princes, if they get the gift of practise, that which such for the most part doe but study and talke of. To conclude, what euer thou art, or who euer, that desirest to mend thy condition, to better thine estate, to multiply thy life, to change thy few and euill dayes of thy pilgrimage, into good and many: behold heere is the Art of liuing well, and liuing long. Life is not to bee numbred by the houres, but measured by cheerefulnessse, as moneyes not by tale but value. A little peece of gold conteines a great many peeces of siluer. Manhood consists not in the bulke of the bones, but in the mettall

mettall and Spirits. Is not one weeke of an healthy man, better, then a yeere of a crasie; one Sunshine houre, then a gloomy day? I haue often mused how a man might come neereſt to that life which *Adam* loſt, and recompence in this latter age of the World, (wherein the liues of men are ſo contracted) the longæuitie of thoſe that liued before the Flood. And this is the beſt helpe I finde: To liue well, is to liue twiſe. A good man doubles and amplifies his dayes: one may ſpeake as much in few wordes as another in many. *Perſius* wrote more in a fewe leaues, then *Marſus* in large volumes. One day led by the rules of Faith is better then an immortalitie of vanitie. A man may liue to as good content to himſelfe and others in a ſhort ſpace as others in a long life:

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some are olde in yeares tediously drawne out, others in howers cheerefully spent, some haue beene long, and others haue liued long, and they onely are such as haue liued this life, of whom I conclude as doth the Story of the Kings, *Jeremiahs* Prophecie, touching *Zedekiah* vpon his aduancement by the King of Babell, his portion was a continuall portion, a Kingly portion, euery day a certaine all the dayes of his life, such I say it is, or might be, if Christians might bee perswaded not to content themselues to professe or thinke they haue Faith, but to liue by their faith: onely before I part with thee, take from mee one *Caveat*, one aduise, one request, and so an end.

*A needfull
Caveat.*

First, take heed thou mistakest mee not in all this, as if I had spoken of an absolute perfection in
this

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o
this life equall to vision & fruition
in the life to come, confounded
heaven with earth, as if I thought
my selfe, or any other to haue
comprehended. If any man
thinkes hee beleeueth any thing,
hee beleeueth nothing yet as hee
ought to beleue, but all things
in part, and imperfectly. Wee
cannot by all our assiduousnesse
in Reading, Prayer, and Medi-
tation haue Gods Spirit at an ab-
solute commaund, no more then
Mariners the winde, and Husband-
men the showres, so as the most
obseruant Beleeuer hath his *tur-
bida interualla*, his buffetings, least
hee bee too much exalted, his
desertions, wherein his Beloued
will hide himselfe behinde the
grates, not to bee found of him
for a while, that hee seeke him
more eagerly, and prize his pre-
sence more thankfully, more
heed-

heedefully keepe him when hee hath him, and bee wholly dependant on his grace; yet so as this remaines most sure and certaine, that the constant and daily Praiser of his Faith shall constantly and congruously bee seconded with the gustes and gales of his Spirit, the onely true *Zephirus* and *Fauonius*, shall haue Satan tyed vp from long and frequent molesting him, shall not haue such tedious absences of the Spirit, such vncertaine fits and moodes of his ioy and comfort, as the negligent and loose Beleeuer, but a more stedfast frame and renour of ioy then any other kinde of man in the world that takes not this course.

*A profitable
advice.*

Provided, that thou take this Advice, that for the better and stronger vse of this Fayth, thou seale vp thy fences, and chaine vp thy

thy reason. Walking by sight, and walking by Faith are opposite things: and therefore as men fortifie the visuall beames of one eye by closing the other: so must thou winke and close vp the eye of thy soule to all worldly things, that thou mayest by the prospectiue of Fayth fixe thy spirituall eye vpon heauenly delights: not that thou needest go out of this world, and sequester thy selfe like an Eremite into Dennes and Caues, retired from all societie, but euen in the midst of all glistring objects see them as if thou sawest them not; that is, without being deeply affected with them. So looked *Paul* from off the things that are seene euen in the midst of *Rome*, and looked vpon things which were not seene: and *Moses* in *Pharaohs* Court, saw him that was inuisible.

A

A right Beleuer goes through the world, as a man whose minde is in a deepe study : or as one that hath speciall haste of some weightie businesse, goes through a street, that gazeth on nothing, heares nothing, mindes nothing that is in the way, but onely that which his head is taken vp withall : Our conuersation is in Heauen, our treasure is in heauen. Oh ! that all our thoughts were there, so as no earthly object might detaine, or distract them, no more then must needs bee in our callings, so that the maine bent and intention of all that is within vs might bee set vpon the daily nourishing of our Faith.

*An earnest
request.*

For which purpose I make this parting and farewell suite vnto thee, as thou meanest to receiue any good by this Booke. That thou wouldest euen from this
very

very houre wherein thou endest the reading of it, determine and couenant, betwixt God and thy soule, neuer whilest thou liuest on the face of this earth to omit one day (God enabling thee by his Spirit) wherein thou wilt not vindicate and redeeme, at the least, one halfe or quarter of an houre, eyther twise or once in the day at the least: Wherein all other affayres layd aside, thou mayest withdrawe thy selfe apart from all company, and occasions, with a *non obstante*, to practise the exercise formerly prescribed. That is, by Prayer, Reading, and Meditation, to put some strength and life into thy Faith, till thou hast cheered, and reuiued, and warmed thy soule therewithall. This if thou shalt inuiolably obserue, the strength, the feeling, the comfort, and the fruites of thy

thy Fayth will by little and little insensibly, and in a little while most sensibly thriue and growe till thou comdest to the ripenesse of age in Christ.

What hurt can it bee to thee if thou shouldest binde thy selfe by vow heereunto, or if thou fearest thy strength, yet by full purpose thus to doe all and euery day of thy life: that so in these Lees and Dregges of time, whiles fleshly Protestants are raysing contentions about matters of Faith, or making Sects and Schismes in the Church about needlesse trifles; thou mayest edifie thy selfe in thy most holy Faith: and whilest thou liuest in the darke wombe of this world, liue by the Nauell of Faith, till thou comdest to haue thy mouth satiate with fulnesse of all good things at the right hand of God. When as *Elizabeth*

The life of Faith.

III

beth Folke said, Faith shall cease to be
Faith, and bee turned into fruition,
and wee receive the end of our Faith,
the salvation of our soules.

These things I haue written,
that your ioy may be full.

The Iust shall liue by his Faith

*According to thy Faith, so be
it to thee.*

Lord increase our Faith.

FINIS.

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